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Proceedings...donation and dedication...

[Garnaville, Iowa]

1918

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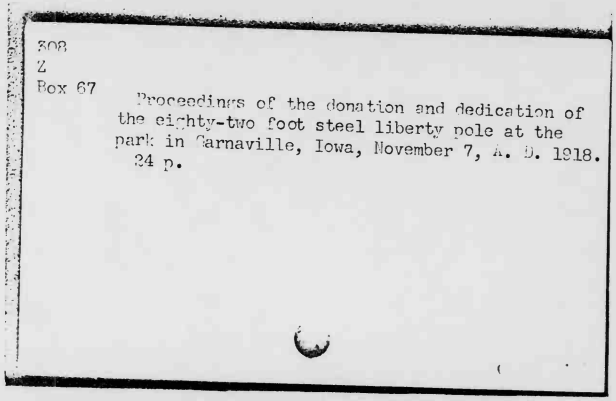
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Proceedings of the donation and dedication of the eighty-two foot steel liberty pole at the park in Carnaville, Iowa, November 7, A. D. 1918.
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Box 67

Proceedings of the Donation and Dedication

Of the Eighty-two Feet Steel Liberty Pole
at the Park in Garnavillo, Iowa
November 7, A. D.
1918

Nineteen Eighteen

Program of Dedication

With the Garnavillo Cornet Band playing "Hail Columbia," the furled United States Standard Flag was raised to the summit of the pole and unfurled to the breeze by Miss Lucia Roggman.

Star Spangled Banner.....By the Band

Invocation.....F. Q. Brown of Epworth Seminary

"O God our Father, we are very grateful to Thee for this occasion, the occasion that brings us together in dedicating this pole to the cause of liberty and righteousness.

"We thank Thee for this flag, for what it has meant in the past, and for what it means today, standing always as it has stood, for the cause of humanity, the overthrow of oppression, and the freeing of peoples everywhere.

"We are grateful to Thee for the one who, out of the bigness of his heart, presents this pole to this city of Garnavillo.

"We are asking Thee that as the childhood of this town shall watch from day to day this emblem of the free, there shall come to their own hearts a deeper appreciation of this great country that Thou hast given to them.

"Bless, we pray Thee, Judge Crosby, who for so many years has lived in this community and has stood for the things that were for the bettering of humanity and the advancement of the Kingdom of God.

"May Thy Kingdom come and Thy will be done in all our hearts constantly, for Jesus' sake. Amen."

JAMES O. CROSBY of Garnavillo: To this nature's beauty spot, the Garnavillo Park, I donate this steel Liberty Pole, and dedicate it to "the self-evident truth that all men are created equal; that the Creator has endowed them with certain, unalienable rights; that among these are Life, Liberty, and the Pursuit of Happiness.

28 Feb. 1920 - C.R.W.

That to secure these rights Governments are instituted among men deriving their just powers from the consent of the governed."

ACCEPTANCE by Mayor H. C. Kuenzel: Mr. Crosby, in behalf of the town of Garnavillo, I accept this fine flag pole as a gift to the town, and extend to you our most hearty thanks.

Surely, we are pleased and delighted and shall always endeavor to give it the best of care, that it may remain standing here many years yet to come, a pleasant reminder of the giver.

Procession under direction of Mr. Henry Luehsen, led by the band to the Turner Hall, to the tune of "Never Let the Old Flag Fall."

Seated on the platform, Prof. W. H. Crogman of Clark University, Atlanta, Georgia, D. D. Murphy, Elkader, chairman of Iowa State Board of Education, President C. P. Colegrove and wife of Upper Iowa University, President F. Q. Brown and wife of Epworth Seminary, Pastor C. Bosholm of St. Peter's, and Pastor K. W. Braun of St. Paul's Church, Mayor H. C. Kuenzel, A. H. Stickford, president school board, Miss Lucy Roggman at the piano, James O. Crosby presiding.

Violin Solo, Mrs. F. Q. Brown with piano accompaniment.

Prayer for Peace — Rev. C. Bosholm.

We beseechThee, O Lord, in Thy loving kindness to abate the cruelties of war. Incline the hearts of those engaged therein to moderation. Mercifully cast out the evil spirit that delights in wanton destruction and the ruthless slaughter of the innocent and the helpless. Bring to naught the counsels of the ungodly; and shed abroad among the nations that divine charity which is the fulfilling of the law.

Be pleased, O Lord, by the tranquil working of Thy perpetual Providence speedily to remove all causes and occasions of war, and hasten the day when all the peoples of the earth may dwell together in harmony and mutual understanding as one family in the bonds of a just and lasting peace — and to Thee be the praise forever. Amen.

Mr. Crosby introduces Prof. Crogman.

The world is engaged in the most horrid, cruel war that has ever been waged during the period of which we have any history, and all, up to the present, have come to an end, and now the present war is beginning to draw to a close.

When peace comes the nations will proceed to adjust national and international affairs, and to build anew, upon a higher plane, a new life, and will have before them the Declaration of the Independence of the United States, which is the grandest public, governmental document that ever emanated from the mind of man; and will also have before them the form and history of the government of the United States of America, the most perfect model in existence, to serve for information, instruction and adoption.

It is nevertheless a fact, that since the fall of man there has been an unceasing contest between the right and the wrong, the good and the evil.

The institution of slavery was incorporated into our Constitution as an unavoidable evil, and a four years' civil war was necessary to remove its foul blot from our national escutcheon.

When as a military necessity, the proclamation of Abraham Lincoln in 1863 broke the chains of slavery, and added millions of ignorant citizens to our nation, with minds benumbed by slavery; the white race impoverished by the war which they began, and the loss of property they held in slaves, created a bitter hatred towards those they had robbed of all their toil for centuries and treated as chattels, having no rights a white man was bound to respect; who had suddenly from chattels become persons equal with themselves before the law. It was an unreasoning, bitter hatred against them whom they had robbed.

Mr. Lincoln in his second inaugural said: "Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away. Yet if God wills that it continue till all the wealth piled up by the bondman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword; as was said 3000

years ago: 'The judgments of the Lord are true and righteous altogether.'"

The history of the world shows no parallel to the progress made by the race of slaves since they became freemen, including education, character and wealth.

To a great extent the white race entertains strong prejudice and bitter hatred against the colored; and being the subjects of that prejudice and hatred, the colored lack confidence in their ability to receive from the whites the equal justice to which the laws entitle them.

In our nation are ten millions of the colored race and 90,000,000 of the white, and the existing discord is destructive of the necessary harmony to administer successfully "a government of the people, by the people, and for the people."

Education and experience are necessary to eradicate this great evil. Recently we have learned the necessity and value of preparedness. It is not too early to begin the requisite education, and that is the meaning of this Liberty Pole celebration.

I have the honor and the pleasure to introduce to you Prof. W. H. Crogman, whom I met 34 years ago in his class room of Clark University, Atlanta, Georgia, of which he has since been for seven years its president; and I ask for him your undivided attention.

Ladies and Gentlemen: Prof. Crogman.

PROF. CROGMAN'S SPEECH

Mr. President, Ladies and Gentlemen: I am not insensible, I assure you, to the very great honor conferred upon me today by the invitation to be present and share with you in the exercises of this hour. And yet I would by no means leave the impression that I regard the honor as strictly intended for me, but, through me, for the race of which I am but a humble representative — the race whose brave sons, shoulder to shoulder and side by side with your own heroic men, are fighting, bleeding, suffering, dying in order that righteousness may prevail in the earth, and that even-handed and exact justice may be meted out to mankind everywhere of whatever nationality or race or class or creed or color. It is in this sense and in this spirit that I accept the honor. It is in

this sense and in this spirit that I accepted the invitation, and under most foreboding circumstances undertook the journey to this place, and it is in this sense and in this spirit that I have accepted every courtesy and consideration shown me since my arrival in your beautiful town. When the people in the section of country where I live shall learn of my having been here and of the errand on which I came they will, I am sure, instinctively feel that the colored people of the South have some warm-hearted, sympathetic friends in the state of Iowa.

But, watchman, what of the night? What message am I expected to bring to the stalwart, enlightened people of the great west, what words of encouragement or admonition from the sunny South, land of the mocking bird and the magnolia? Of course, it is to be expected, whenever a black man steps on a public platform, that whatever else his speech may be and however much it may lack in other qualities, it can never fail to be pretty highly-colored.. Gentlemen of your own race can afford to discuss philosophical questions, to delve into the mysterious depths of metaphysics, to lecture to you on art, science, literature, politics, anything, everything by which they may please, entertain, instruct. To all such subjects, tempting though they be, the negro is obliged to say, "Go thy way for this time. When I have a more convenient season I will call for thee." For the negro on a public platform there is really but one subject to discuss, one subject that, like Aaron's serpent, swallows up all the rest, namely, the uplift of black humanity in these United States. Personally, however, I may say that I regard it very unfortunate for the colored people that by force of circumstances their thoughts are kept revolving about race interests and race issues; for the habitual concentration of one's thoughts upon any single subject must tend to make the mind narrow, provincial, one-sided. For this reason, therefore, I earnestly cherish the hope that at least one result of this war, this awful war, this man-devouring war, this war that has shaken the whole earth and made nations hold their breath, will be the enlargement of liberty and opportunity for the negro, so that with an unfettered mind he may think

like other men, aspire like other men. It would be a sheer waste of time, if not unpardonable folly, to undertake to convince an audience of your intellectuality that such an enlargement of liberty and opportunity would transform the Negro into an infinitely more valuable citizen than he ever can be under present conditions. It would give him a broader, more hopeful outlook upon life, a larger, more vital interest in the fundamental affairs of government, and by so doing would educate him in the only way a citizen can be educated for high civic responsibilities, namely, by the unhampered exercise of his civic rights.

What is the present situation? Ten million of American citizens practically disfranchised, ten million of American citizens without a voice in any legislative hall, state or national, ten million of American citizens who have no part whatever in the making or administering of the laws by which they are governed, by which they are taxed, by which they are drafted. Tried by white juries, sentenced by white judges, hanged by white sheriffs, lynched by white mobs, in what sense can a Negro be regarded or regard himself an American citizen according to the interpretation of the Declaration of Independence and the Constitution of the United States? Do you know that somewhat over two thousand negro lives have been taken since Emancipation without the shadow of a trial, the inquest usually being, "came to his death by the hands of unknown parties?" The lynching evil, like all other evils, small at first, and confining its operations to the darkness of the night, has become a high noon affair, and of such frequent occurrence as to be almost a pleasure and pastime. Not so long ago a negro was found hanging to a tree in the state of Kentucky, with a card attached to him bearing these words, "We found nothing against this fellow, but lynched him on general principles." But a few months ago a woman was lynched for "making unwise remarks," the remarks being her indignation expressed for the lynching of her husband.

As to the negro's chance before the courts, I will read you a passage from the book I have in my hand, a book written by a southern lady who represents all that is

best in the traditions of the South. For many years now with tongue and with pen, without fear and without favor, she has been advocating the cause of humanity and pleading for justice to the negro. She says:

In a newspaper of a Southern city I read recently a report of the court proceedings of the day before. The first case tried was that of a white man, some thirty years of age, who had violated the white slave law. He had abducted a girl of sixteen from her home, and was using her for immoral gain. The judge, in sentencing him, dwelt at length on the preciousness of that of which the child had been robbed; but added that he had decided to make the sentence a light one, because the law was new, and not very widely understood. He gave the man one year in prison.

The next case, according to the paper, was that of a negro boy of twenty. He had stolen eleven dollars and forty-six cents. The evidence was convincing; but the judge said he would give him also a light sentence. His reason was not, as it might have been, that the law against the offence was new. It is just as new as the other one, having been promulgated at the same time, on a mountain on the Sinaitic peninsula. But the Judge's reason for mercy, he said, was that the evidence clearly showed that the boy had never had any chance in life. His parents had both died in his infancy, and nobody else had wanted him. He had grown up, no one know how, beaten from pillar to post, uncared for, untaught. So the judge decided on mercy, and gave him three years.

I do not at this time raise the question of the wisdom of time-sentences, in these or in any cases; that will be taken up later. The point is that the value of the child's honour and a mother's happiness, when stolen by a matured white man, was assessed at one year in prison; and the value of eleven dollars and forty-six cents, when stolen by a young negro waif, was assessed at three years in the same place.

Under conditions of this kind, is it strange that within the last two years about a quarter of a million of black people have migrated from the South to the North and West, chiefly to the West, entailing upon you new bur-

dens and new responsibilities? To me the one strange thing was the spontaneity, suddenness, and universality of the movement. No one seems to know who started it. There was no Peter the Hermit to lead the black crusade. The preachers, hitherto leaders of the people, were helpless to check the movement, although it meant the disorganizing of their churches and the scattering of their membership. The schools were similarly affected. Almost every week students would appear at my desk to announce their departure and bid good-bye, saying that their parents were moving to the North, usually to Detroit. Poor Detroit! I fear she has had more than her share of this thankless burden to bear. I have learned, however, that with great efficiency and magnanimity she is handling the embarrassing situation.

Parenthetically, I may say that I am somewhat exercised in my thought with reference to the impression these black masses are to make in the aggregate on the minds of the northern people. Undoubtedly you will have an opportunity to see the good and the bad among us, the industrious and the indolent among us, the reliable and the unreliable among us, the virtuous and the vicious among us. Be patient. Be charitable, and when the final verdict is rendered may it be such as to reflect credit on all concerned. Personally I am optimistic with reference to the success of my people under fair conditions and just treatment, especially when I consider their achievements within one-half century of freedom, under embarrassing circumstances. Left empty-handed, almost naked, fifty years ago, they are said today to be owners of almost a billion dollars worth of property. I have here the recent report of the Comptroller General of Georgia, showing the value of negro owned property in the state, together with its annual increase. The itemized report would be interesting to hear, but shortness of time does not permit the reading. Suffice it to say that the aggregate value of negro-owned property in the state of Georgia for the year 1918 is $47,423,449; an increase of $7,135,528 over the returns of 1917. That which encourages me most is not simply the aggregate of property acquired but the steady and uniform increase annually. Now, what has been achieved

in Georgia we have every reason to believe has been more or less achieved in the other states of the South.

Evidently it is not to the best interests of Georgia or of the South to be bereft of her black population by migration, forced or voluntary. Yet it required nothing less than such a wholesale, determined movement on the part of the negro to impress this fact upon the South. The press, up to that time almost unanimous in its declaration that the progress of the South was retarded by its shiftless, unreliable negro labor, suddenly became as unanimous in its declaration that, through unjust treatment of the negro the South was in danger of losing its most reliable and satisfactory source of labor. The utterances on the part of individuals were, if possible, more pronounced than those on the part of the press. I quote one as typical of all:

Editor Constitution: No one living in the South can help feeling thankful that if scores of negroes were to be murdered by white mobs the atrocity did not occur in the South, where we have lynchings too many already.

But will you not allow a southern woman to suggest that it would be well for our legislature, in inviting the negroes who have gone North to come back, to assure them of better protection in Georgia, as regards both life and property, than has hitherto been accorded to them in some parts of our state?

The resolutions, as published, seem to make light of our own shortcomings, though that, doubtless, was not intended. None of us can feel that the murder of 75 negroes and the burning of hundreds of homes in one state makes the murder of five and the burning of churches and lodges in another state a trivial matter.

It is estimated that the negro exodus will this year cost the South $200,000,000. In many cities, including Atlanta, leading white citizens have met to call in leading colored men and ask them why their people leave. In every city and state where this has been done the negroes have put this lack of state-wide security as a leading cause of the exodus. One unpunished unlawful act in a single county fills the negroes of a whole state with uneasiness, lest their own section be the next place for an outbreak. The punishment of the leaders of one

mob in the south would do more to bring the negroes back and to stabilize our labor supply than a score of resolutions from every southern legislature.

We are at war, we say, to protect the weak folk of the earth from injustice. As things are, to remain at peace with Germany would be our lasting shame. But if we are to fight with clean hands we must do justice to our own weak folk. England, we demand, must do justice to Ireland; Russia must be just to Jews and Finns. America must be just to negroes. They are our part of a world-test, a world-obligation.

It is my hope and prayer that in meeting it the South will lead the way for Illinois, and for the whole nation.

(Mrs.) L. H. HAMMOND.

Dalton, Ga., July 8, 1917.

Not infrequently we are spoken of as an inferior race, and resting upon this assumption, our traducers seem to regard themselves justified in treating us with contumely and scorn. Nay, our murderers, imbued with the same spirit, regard it not wrong to kill a negro. A little reflection on this point may show that we are comely as well as black. First of all, the intelligent negro, the negro who thinks, and who has read the history of races does not accept without qualification the dictum with reference to the negro's inferiority. That the negro and all the darker races are inferior to the white in intellectual development and intellectual achievement no one, I presume, would undertake to deny; but to assert that the negro or any other race is potentially inferior is a purely unwarranted assumption. When sixty-six years ago, a period well within my own lifetime, Commodore Perry opened up Japan to commercial relations with the civilized world the Japanese were regarded an inferior race. Would any European or non-European race be anxious today to encounter Japan in any struggle where brawn and brain were to be the deciding factors in the issue? Russia, that mammoth among the nations, tried it a few years ago, with what result you all know. There are no prouder and higher-spirited people than the Japanese, none more sensitive to race discrimination. In Hearst's Sunday *American*, for September 17, 1916, appears this significant statement:

In response to the invitation of the Peace Congress, held in Oakland, Count Okuma cabled that peace was "a fallacy as long as one race considered themselves superior to another," and in his speech before the Diet he warned his hearers that "not a day can be lost in carrying out the naval repletion program," while Admiral Kato, the Minister of the Navy, says that "the naval program must take precedence over all others."

Meanwhile, measured by the standard applicable to men everywhere, the negro has no reason to shrink from comparison with any class of American citizens. Was it not his strong, black arm that felled the forests of the South, drained its swamps, tilled its soil, harvested its crops, and made cotton king in the marts of the world? Or to use the language of an eminent southern divine, a noted author and scholar, Dr. James W. Lee, pastor in St. Louis, of what is presumably the largest, wealthiest and most influential church in southern Methodism: "The negro was brought to this country without his own consent, lived in a state of slavery until 1865, and made a contribution to the agricultural wealth of the country perhaps greater than any other race of American people."

Further he says:

"There never was an anarchist among the negroes. They believe in observing the law, and yet anarchists like Emma Goldman can stir up sedition, urge insurrection against the government, and go practically unmolested, while the poor negroes in East St. Louis, for no other crime than that they wanted to work, were pounced upon, many of them beaten to death, their houses burned, and they themselves driven from their homes by hyenas and tigers in human form.

"My father was a salve-holder. I was brought up on a plantation near Atlanta, Georgia. When my father joined the confederate army he left my mother and his children on the plantation with no other protection than such as the negroes could give. This was true with the families of slave-holders all over the South. And yet, while the soldiers of the northern armies were fighting to free the negroes and the negroes knew it, there has never been a case reported where the negroes failed to

be loyal and true to the family of southern soldiers. The fidelity of the negroes to the defenseless women and children in the South during the war waged to determine whether they should be kept in slavery, has no parallel in history. All the meanness the negroes practice today, they have learned from mean white folks."

In times of war surely the negro has been no slacker. From the falling of Crispus Attocks in the streets of Boston to the calling for an armistice on the part of Germany he has been found in the ranks with his face to the foe, and nothing but the most flattering statements have come to us from his commanders. General Grant in his memoirs writes with reference to the capture of Vicksburg:

"This was the first important engagement of the war in which colored troops were under fire. These men were very raw, having all enlisted since the beginning of the siege, but they behaved well."

After the Spanish-American war General Wheeler, the intrepid cavalry raider of confederate days, said:

"The negroes are among the best soldiers on the earth. Only give them commanders as courageous as themselves and they will keep on advancing and keep on shooting until something stops them or they are ordered to stop."

It is still fresh in our memories how the troopers of the gallant Tenth went singing to their duty and their death.

As to the negroes' conduct in the present war, the daily press has kept us informed. Their bravery has elicited the most flattering comments from the commanders of the Allies. The only criticism I have noticed is that they are too eager to fight and hard to restrain. If my memory serves me right, the first war cross given for a deed of great daring and prowess, after the Americans landed in France, was given to two negroes; the magnanimous French commander, going to the cots in the hospital where they lay wounded, pinned the crosses on their breasts, and kissed their black cheeks.

Nothing could be more flattering than this letter to the colonel of a negro regiment of artillery, from the

mayor of the town in which the regiment had been stationed:

"From the very day of its arrival, your regiment by its behavior and its military appearance, excited the admiration of us all. Of the sojourn of yourself and your colored soldiers among us, we will keep the best memory and remember your regiment as a picked one. From the beginning a real brotherhood was established between your soldiers and our people who are glad to welcome the gallant Allies of our France. Having learned to know them, the whole population holds them in great esteem and we all join in saying the best of them. I hope that the white troops replacing your regiment will give us equal satisfaction, but whatever their attitude may be, they cannot surpass your 349th Field Artillery."

As the negro has been held up to the public for years as a peculiarly immoral being, this from a reputable paper may not be amiss:

The negro's loyalty in the past is being recalled everywhere, and his worth as a soldier is emphasized. His physical fitness has caused general comment, and has helped to refute many of the stereotyped charges made against him. It was admitted, in one of the leading cities of North Carolina, that in proportion to population the negroes outnumbered the whites on the eligible list because the negroes stood better physical examinations. And only 5 out of 1,300 young negroes examined at the Officers' Training Camp at Fort Des Moines last summer showed any traces of venereal infection. I would not hesitate for a moment to place this record against that of any other group of young men anywhere in the world. In fact, the war is discovering that the negro possesses most of the virtues common to men in general. This for the negro is a tremendous gain. A common cause and a common danger are bringing black men and white men near enough together to discern their common qualities and to awaken mutual respect. The country's need is forging a brotherhood of all her defenders. The whole town of Woodsville, Ohio, turned out with a brass band to accompany its one negro recruit to the railroad station. Georgia towns have given dinners to their black selected men as well as to the white. The

mayor of the city of Athens, Georgia, publicly thanked the colored people of the city for their loyal response at registration for service, and he also thanked the negro registrars.

In my remarks this afternoon you cannot fail to see that I have drawn largely on the utterances of others. I mean of the white race. I have done so designedly; for the Good Book says, "By thy words thou shalt be judged, and by thy words thou shalt be condemned." We are now on the verge of peace, peace after the most shocking and devastating war in history. It has taken the best in the manhood of the Allies to win this peace. The negro, it is admitted, has done his full share, not only on the field of battle, but by his contribution of millions, yea, tens of millions, to win the war for liberty, for humanity. With this admission will the American people see to it that the negro enjoys an equitable share of the blessings of peace? Let us hope that they will. Let us hope that those who fought in the trenches may not be debarred from any right belonging to American citizens. Surely if there was ever a time when men should be moved to acts of justice and kindness, it is now when the whole earth is mourning over the slain. Nor should we fail to see God in the midst moving upon the hearts of men for a readjustment of human relationships. Yes, God is mightily trying out the hearts of men for better things, and pointing them to the day when we shall need no league of peace, but when the frank and full recognition of human brotherhood shall be sufficient to protect every man in the enjoyment of his rights.

"Then let us pray that come it may,
(As come it will for a' that,)
That Sense and Worth o'er a' the earth,
Shall bear the gree, an' a' that.
For a' that, an' a' that,
It's coming yet for a' that,
That man to man, the wide world o'er,
Shall brothers be for a' that."

THE SUBJECT CONTINUED FROM THE NORTH BY HON. D. D. MURPHY OF ELKADER, IOWA

The exercises of this hour recall vividly to my mind two other occasions. The first of these was in July, thirty-four years ago. I then had the privilege of listening to our gifted fellow-citizen, who has honored this occasion with his presence, deliver a notable address before the National Educational Association then in session at Madison, Wisconsin. That address made a deep impression upon my mind at the time, and some of the thoughts then aroused have always remained with me.

The second occasion recalled by these exercises is that of my first meeting with your distinguished fellow townsman to whose generosity we are indebted for this occasion. That was thirty-three years ago. I was then in charge of the school in your neighboring town of Guttenberg. Mr. Crosby came there on professional business and put up at the same private hotel at which I was then staying. As he always took a deep interest in educational matters, and as I was engaged in the work, our conversation naturally drifted to that subject. In some manner I referred to the Madison meeting, and particularly to the address referred to.

I then learned from Mr. Crosby that he had visited Doctor Crogman and his school in one of his tours through the South, and much of our conversation turned upon the personality of the man. This was the beginning of an acquaintance which, for more than thirty years, has been a source of continual inspiration to me. I have always counted myself especially fortunate in having, during the early years of professional life in this county, been brought into contact with the men who then were an honor to the bar of the state, and in the foremost ranks of whom stood our distinguished friend.

This invitation from him to take a part in the exercises of to-day is but the last of a continued series of kindnesses on his part toward me.

The people of this town and community have many reasons for being grateful. Nature has been very lavish indeed in her gifts to this particular spot. Your beautiful little city, "Garnavillo the Gem of the Prairies,"

crowns one of the most fertile portions of this fertile state. When motoring over your highways and delighting in the prospect offered to the eye, one's mind moves with the rhythm of the lines of an Iowa poet in a stanza which seems peculiarly made for this region:

"Land of undulating swell,
Ten thousand thousand acres broad,
Whose fertile hills and valleys fell
From the eternal hand of God."

In addition, however, to these favors which are peculiarly yours, you enjoy, with the rest of this great country, those blessings which flow from our free government and free institutions. It is entirely fitting therefore that all this should be crowned by that flag which was this day raised and is now floating above you in the breeze as a symbol of the ideals of a great people; and to dwell upon the ideals which are thus symbolized by that flag in order that we may incorporate and instill into every mind, and particularly into the minds of these school children, what this flag has always meant, and now means, not to us alone, but to all the world.

In order to better appreciate what it signifies it is necessary to go back to the time when this flag made its first appearance and consider the conditions, which up to that time had prevailed and which then prevailed throughout the world. From the beginning of time we see the people everywhere divided into classes. A small number had all the rights and privileges and held in their hands the powers of government and the administration of the laws; and the laws were made and administered for the benefit and profit and welfare of the governing classes. The great masses of people who performed the labor and bore the heat and burden of their times were not considered entitled, as a matter of right, to any privileges whatever, and any rights which they were permitted to enjoy were to be taken as matters of grace given to them by the ruling classes, and not things to which they were by right entitled.

The words of dedication used today, in presenting this flag and staff to this town and its people, were taken from that great instrument of human rights, "The

Declaration of Independence.'' These principles, so familiar to us, sounded strange, indeed unthinkable, to the nations of the world at the time they were first promulgated. They are:

1st: — That all men are created equal.

2nd: — That all men, (not any particular classes, but *all* men), are endowed with certain inalienable rights. This means rights which men cannot even themselves deprive themselves of.

3rd: — That among these inalienable rights are the right to life, the right to liberty, and the right of each individual to seek his happiness in that way which best pleases himself, limited only by the recognition of the right of his fellowman to do the same.

4th: — That governments do not exist among men for the benefit of any privileged classes who happen to have the reins of government in their hands, but that the true province of government and its reason for existing is to secure these inalienable rights to all men.

5th: — That these governments derive their just powers, not as any direct gift from above, but from the consent of the people themselves who are governed, and are to be administered in such a manner as to secure each individual in his just rights.

Now the central thought of all this is: That all men, no matter what their situation, creed, color or race may be, have equal rights under the law, and that each man has the absolute right to pursue his happiness in his own way, without interference from, nor dictation by any other man, or class of men; the only limit being that each man must so govern himself in seeking his happiness as not to interfere with the right of his neighbor to the equal pursuit of his happiness.

This flag which you see so proudly floating above us today was first unfurled in the great battle for the establishment of these ideas and giving to them a place in the sun. It was successful in that, and every citizen of this country can take a peculiar pride today in the thought that it has never since that first time been unfurled in any other cause than for the preservation and extension of these ideas, and never for any selfish object or end. This was true in 1812, in 1860, and again in

'98, when we were engaged in war for the purpose of securing these ideals forever to our own people and in our immediate neighborhood.

It would indeed be surprising if this flag were not again unfurled in the great catastrophe from which we are just now emerging as soon as it became clear to us that it was a life and death struggle between the old class distinctions of privilege and autocracy against the very ideals for which this flag made its first appearance into the world.

What a satisfaction is it not to us on this day to realize that it was through our aid battling for the ideals represented by this grand symbol that the liberty-loving peoples of Europe were saved, and the ideas for which they fought were made to triumph. The eyes of the down-trodden peoples of Europe who have been suffering for centuries under the heel of oppression, look to this flag as their hope and their guide.

Upon an occasion such as this, when we all thrill with pride and patriotism as we behold that beautiful symbol floating in the breeze, our minds should be filled with thoughts of the grand ideals which it symbolizes and of the great results that have been achieved and are daily being achieved for the advancement and progress of the human race. It is indeed salutary that occasions such as this should be used for the purpose of impressing these ideals deeply into our minds and souls, so that we may be the better able to carry out to the uttermost in our daily life and conduct, both as individuals and as a nation, what we feel so happy to profess. It has unhappily always been a source of disappointment to men to find individuals and nations lagging in the actual carrying out in conduct of the principles and ideals which they seem to so religiously proclaim and adhere.

We all appreciate that if the nations which profess to accept as their model the gospel of the Divine Saviour would only strive to exemplify in their national conduct the doctrines which they profess, we would have been spared, not only the holocaust through which we have just now passed, but indeed all the other wars whih have filled the world with misery and woe for the past nine-

teen centuries. Too often indeed conduct does not square with profession of principles.

It is therefore highly fitting that such an occasion as this be utilized to impress emphatically upon all our minds these fundamental ideas. While by so doing we do not expect to obtain the full fruitage that should come from such principles, yet by constant serious thinking upon these things, progress towards perfection is surely made.

In preparing the program for this day's exercises, the donor of this flag undoubtedly had this in mind, and appreciated the fact that the race to which our distinguished fellow-citizen, who just preceded me, belongs, has, during all time in this very country of ours, suffered, and still suffers from our failure to live up to the central thought represented by this symbol. It is therefore natural that this occasion should call attention to this particular thought, and that we should here and now consecrate ourselves anew to the task of realizing in our conduct the equality of opportunity and the ideals of freedom and of equal justice to all which our flag symbolizes, and see that these things are enjoyed by all men under its allegiance.

While the colored race in this country was given its freedom and civil rights under the Constitution, as a result of the great Civil War of 1861 to 1865, we have still occasion to deplore the fact that it has not been given its rights as a matter of fact. This is due to race prejudice. We are able to understand why such prejudice might exist in the South, by reason of the bitterness which grew out of the fact that a dominant and proud people were humiliated by defeat in arms, and also by the loss of one of its, to that time, cherished institutions. That it should exist, however, in the North is without any such palliation or excuse.

Now if we are to live up to our professions as a people, instead of discriminating against the colored man, and thus denying him that equal justice and equality of opportunity for advancement and progress, for which this flag stands, we owe him more even than a passive recognition of and non-interference with these rights. He is positively entitled to generosity at our hands. In

the presence of this flag, and at this time, when as a result of the achievements of our people and of the resources of our country, the nations of the world are being invited to a feast of justice; when the thought that justice shall be the governing principle of the world, and that all peoples shall be entitled to have their rights respected and have justice equally administered, both as between individuals and as between peoples, it is indeed proper to demand and insist that justice be done this race which deserves so highly at our hands.

Ordinarily, all that is required is that people shall keep their hands off, and secure a free and open field. That is not sufficient if we wish to do justice to the negro. Why? Because we brought him here nearly 300 years ago and kept him in a state of bondage for nearly 250 years. What does that mean? What does it mean to a people to be kept in slavery to the will of others? What does it mean never to be permitted to think a thought above his own servile condition? It cannot help but brutalize a man and bring to the surface the worst elements of his nature. His judgment remains warped and undeveloped; his mind is destroyed and his soul dwarfed.

The Anglo-Saxon race, which now holds its head so high, and takes a just pride in its achievements of the last few centuries, can look back to the time, only a few hundred years ago, in England, when its forbears wore on their necks the collars of their masters and were sold with the land they cultivated like the cattle and the beasts of the field, and it took them centuries to rise from that position to their now high level.

Man can only grow in the atmosphere of freedom. Freedom is to man what the sunlight is to the plant. This is why men in all ages have so cried out for liberty whenever their voices could find utterance. During all the ages of oppression souls illumined by their own inward light felt cramped by this and cried oft against it.

Listen to Burns, whose sensitive soul chafed under the insults suffered from those who were not worthy to unlateh his shoe buckles:

"If I'm designed by nature's law,
Yon lordling's slave designed,
Then why was independent wish
E'er planted in my mind;
If not, why am I subject
To his cruelty and scorn,
Or why has man the will and power
To make his fellow mourn."

We who have always enjoyed these rights do not appreciate what they are. While we sing that great song of freedom inspired by the French Revolution, The Marseillaise, do we feel the thrill of those who first cried out, and of those in Europe who now for the first time are crying out:

"Oh, Liberty! Can man resign thee,
Once having felt thy generous flame?
Can dungeons, bolts or bars confine thee,
Or whips thy noble spirit tame?" etc.

These men were kept in bondage and by their labors the land enriched for nearly 250 years. We can imagine their condition when granted freedom. In spite of all this we marvel at the progress that they made in a short time after the gates of opportunity were opened to them. Men of this race appeared the equals of any and took their places as scholars and in the various walks of life with the best of other races. They were without means. They could not enter upon the lands, nor into the business or industrial life of the country in any other capacity than that of the most common of laborers, and they were without education. We are responsible for that condition, and the duty of making reparation was upon us, and is still upon us.

Now the first thing necessary in order that justice be done, and as a fundamental to all progress, is the doing away with all race prejudice. This is the root of all the other evils. From that comes the snubbings, the insults, and the indignities to which this people is so often subjected. In our situation these things are not often seen by us, but they are daily occurrences wherever the members of this race live in any large numbers.

Even so distinguished a body as the American Bar

Association is guilty of making a discrimination against its members. There is a spirit of caste which is unchristian and which bars and bolts to those against whom it stands, the doors of opportunity.

This is a sin against the spirit of justice which we hear proclaimed on every tongue to-day and an insult to the Flag which we loudly proclaim as the symbol which stands for equal justice to all. Whenever we permit our prejudices against our fellowman, on account of his race, color or creed, to cause us to do things which bar him and his children from their equal opportunity in the battle of life with others, we are committing a crime against our national ideals and insulting this flag.

For others who have never suffered from servitude, it may be enough to leave the way open, because they have an even start in life, but as stated, we owe him more. He did not have his even start. He was handicapped by 250 years of slavery imposed on him by us, and if we pretend to do justice we must do more than open the gates of opportunity. We must help him to get on his feet, so that he may be able to take an even start with those with whom he is to compete. How is this to be done? Chiefly by providing all members of that race with the means of obtaining suitable education. Not an education that will fit him to hold an office, nor to dress up and play the so-called gentleman, but an education which will fit him for an honorable place in the various work of the world; and for the greater number of all races indeed this means a fair elementary and industrial or agricultural education, an education which will inspire him with the dignity of labor and open to him the avenues of progress along these lines.

Among other things which we may confidently look forward to with the coming of peace is a fuller spirit of brotherhood among men. If men's thoughts and feelings for the rights of their fellow-men everywhere are not quickened and purified by this great world deluge, so that in future we may dwell in this regard on a higher plane than that on which we dwelt in the past, then we can count the sacrifices made as having been largely lost. No such sacrifices, however, can be made and not bring forth results.

We already see signs of the new era of hope for the better recognition of the rights and privileges of all men. In this country the leaders of labor, the leaders of industry and all who have the permanent welfare of the country and of humanity at heart, are giving daily expression through the press to these demands of justice. Conctructive work along educational lines has already been begun, which will instill into the minds of all right notions and ideas of the dignity of labor and the priceless value of service. All these things justify us in looking with confidence to an epoch of better feeling among all races, and all peoples; to a time when narrowness and prejudice, which inevitably bring wrongs and injustice in their train, shall be things of the past, and thus the Constitutions and Laws of the people, founded upon the ideals represented by this symbol, will in practice, as well as in theory, be the embodiments and guarantors of liberty, justice and equality and freedonm for all.

BENEDICTION BY REV. K. W. BRAUN

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace. Amen.

MSH.
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TITLE